{Whole No 169} Price, 10 Cents. Per Annum, $3.00. Vol. VII.

SATURDAY, DEC. 16, 1871.

Subject: Measurements of Manhood.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:

J. B. FORD & CO., No. 27 PARK PLACE,

1871.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.

European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.

AUTHORIZATION.

Brooklyn, January, 1869.

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MEASUREMENTS OF MANHOOD.

"For I say I thought the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—ROM. XII., 3.

When persons are under the influence of wine, nothing is more frequent than wild and boisterous boasting. They often entertain the most extravagant notions of themselves, of which they are heartily ashamed when they come to their sober reason. And it is this figure, latent, that the apostle employs. Think not extravagantly well of yourselves. Form an estimate that is reasonable, and in accordance with fact.

"I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly [reasonably], according as God hath dealt to every man the measure of faith.

These words assume, or imply, that men should have some opinion of their own character and worth; that they are liable to extravagant and faulty estimates; that they should exercise sobriety of reason in determining their real position; and that the true elements whose measures determine manhood are moral, and not physical nor social.

Men ought not to be ignorant of their own characters and wants. It is impossible not to have some opinion of one's self. Even if you should seek, as some have attempted, as a matter of conscientious religious duty, to avoid all knowledge or thought about yourself, it will come in.

What if one should attempt to be ignorant in respect to the condition of his body, and cultivate self-control to such a degree that he should not know whether he was awake or asleep, whether he was hungry or satisfied, whether he was tall or short, whether he was heavy or light, active or slow? It would strike you as impracticable, not to say absurd, for a man to affect ignorance respecting his physical qualities. But it is just as impossible for one not to

SUNDAY MORNING, Dec. 3, 1871. Lesson: PSA. CXLVII. Hymns (Plymouth Collection): Nos. 199, 219, 907.

know something about his internal structure, his disposition, his temper—whether he be cheerful, or whether he be morose; whether he be quick, or whether he be dull. It is not possible for a man to escape some idea of himself. And the only question is, whether it shall be an idea shaped according to good rules and through right influences, or whether it shall be casually left to chance feeling. To assume ignorance of these things is only to make sure of falsification.

There be those who say that the best way to think of yourself, is not to think of all; and there is a sense in which this is true. It is true that men may think too much of themselves, in attempting to estimate where they are, and what they are. It is true, also, that one may follow the line of meditation and practically subject his actions to such minute analysis and scrutiny as very much to take away impulse and momentum for his life. In other words, there are dangers on the side of self-examination and self-estimation. But these dangers do not forbid our forming a correct judgment of ourselves, nor take away the wisdom of attempting it.

Truth is not to be set aside or violated for the sake of a self-imposed and pretentious humility. For a man to say of himself all that is bad, indiscriminately; or, to say generically that he is less than the least, that he is the lowest, and that he is altogether unworthy—this is to violate the truth: this is to set at naught conscience in one of its most important applications. There is a duty of self-knowledge; for, otherwise, how shall one know whether he be growing or shrinking? How shall one know whether he be following the commands of his Master, or simply the impulses of his own selfish nature; how shall there be aspiration; how shall there be any form of genuine spiritual culture, if there be not some idea of what one is, of what he is doing, of what he has done, and of what he must do?

Is it needful for the husbandman to know the extent of his territory; is it needful for him to know its capability of producing harvests; is it needful for him to know which part is rich, and which part is poor; is it needful for him to know what has been the rotation of his crops—must a man know all these things for outward husbandry, and is spiritual husbandry to be founded in pretentious ignorance, as if one's merit were in proportion as he covered himself with depreciation or over-laudation? You are not called to think more highly of yourself than you ought to think; you are not called to think of yourself as more insignificant and more unworthy than you really are; you are commanded to think *soberly*, reasonably, in conformity with facts and things as they exist.

Until men lay aside partial and false measurements, they can never attain to a rational estimate of themselves, and, therefore, cannot know what most they need, nor how best to apply the various instruments of instruction or education.

It is true that we should not carry self-consciousness with us every hour. It is true that we only weaken ourselves when we attempt to keep our hand upon the pulse of the heart or of the life. Yet, one may come to a general estimate that shall be the foundation of all the processes of moral culture which he is to follow out.

The measurements of feeling are to be avoided; and yet those are, in many instances, the only estimates which men make. If one be constitutionally proud; if one have great conceit, without any known reason in facts, he thinks highly of himself. There be men who, without any remarkable qualities whatever, from the crown of their head to the sole of their foot feel as if they were princes; and they walk sovereignly; and they are evidently at the utmost peace with themselves; and they think a hundred times better of themselves than anybody else thinks of them. It is true that oftentimes men of great parts have great vanity. It is said that greatness of mind is inconsistent with vanity; but vanity is an organic feeling; and the proportion in which it exists does not depend upon whether it be accompanied with large intellectual gifts. Many men of eminent genius have been men of preëminent vanity But there can be no question as to the *moral* condition of a vain man. One who over-estimates himself by the inshining of his own conceit or vanity, surely needs to be exhorted to adopt some other method, to resort to some other process, to take some other way of estimating himself He needs to be taught, in forming his estimation of himself, to measure those things which go to make up his daily life, and to apply to them some other measure than that inordinate self-complacency, that smiling, smirking self-conceit by which he has been wont to judge of himself.

The estimate of those qualities which suit our circle, and which reflect, therefore, from it upon ourselves, is a false way of measuring. But many men have no other conception of character except this entirely pragmatical and empirical one—that if they conform generally to the social requirements where they are, and please others, and are pleased themselves, that indicates sufficient goodness. They reach little higher than that. And, therefore, if they find themselves praised, that answers pretty much the aspiration which they have for excellence.

How utterly apart this is from true measuring; how one may go through life without the least conception of the proportions or

the values of the qualities in them that are the strongest, and how little one may know of himself, who simply lives to glide down the stream of social amenities, smiling and being smiled upon, I need not stop to tell you. This is not having any knowledge of yourselves, but is simply knowing when you are pleased, without any regard to moral condition. It was as possible for the Egyptian before Christ, and it is as possible for the savage to-day, as it is to a rational and educated Christian man.

The measurement of ourselves simply in executive functions, although as a part of the general knowledge of ourselves it is allowable and desirable, yet furnishes a very imperfect knowledge of what we really are. No man thinks of himself as he ought to think who thinks of himself simply with reference to his effect-producing power, and in the lower range of his life. Men tend to measure themselves by their sensuous faculties; by their physical life; by their organizing skill; by their power of achieving results; by various effects. These elements indicate what man's force is; they indicate what his expertness is in the lower ranges of life; but they certainly leave the larger part of the province of the human mind unsurveyed and unknown. Men may have the most exaggerated ideas of their excellence on the one side, and the most inadequate conceptions of their weakness or wickedness on the other side, who simply think of themselves as factors in society—as business men—as professional men; as laboring men; as men building up a fortune; as men securing to themselves all the great immunities and blessings which belong to this lower state.

Skill is certainly a matter which a man ought not to be ashamed of, and which a man may sometimes well be proud of. He who has long been educating himself, and denying himself, and applying himself assiduously, and has at last taught his hand to think, so that it becomes a universal tool, is deserving of not a little praise. It is right that a man should feel that in skill there is something of which he need not be ashamed. And a man who has taught himself how to organize business, how to achieve success, how to suffer how to endure, how to see things before they are visible; a man who lives not in the present, but in years yet to come, and by combinations and continuations carries on the work from day to day, and from month to month, until he secures that which he foresaw—such a man has not a little with which he may be pleased: but judging simply from this view is not enough.

It is not wrong for a man to know whether he is a good lawyer or not. It is not necessary to humility that a man who stands second to none at the bar should say of himself, "I always feel my-

self to be a very poor lawyer!" You do not, and you ought not to; and if you have never compared yourself with your fellow-men, and thought what your relative position is, you have never thought enough about it. A man has a right, and it is his duty, to think of himself as he is. Here is a fact, as much as any other fact in the world; his faculties are all facts; and there are moral reasons why a man should have a sober estimate of what he is and has been; of what his social relations are; and of what his relations are in business and professional life.

These estimates are not incompatible with true humility. Indeed, they are indispensable to a true humility. A man may know how he is in comparison with his fellow-men and yet be perfectly humble.

If a man find that on the whole he thinks faster and more accurately than his partner; if a man find that he has a more delicate sense of truth than his partner, is he bound by humility to pretend that he does not know it? If in the execution of business one man sees himself more successful than another, is it necessary to humility or a proper appreciation of himself that he should pretend that he does not see it? If God has given a man great power, must he make believe that he does not carry power? If a man has the gift of speech, must he seem ignorant of it? Must Homer, for the sake of humility, say, "I cannot sing"? Or must Milton, in order to be modest, believe that he did not speak in immortal numbers? Or must Shakespeare, if he would be manly, suppose himself to be but a common man? If one can organize forces in society; if he is a leader among men; if he finds himself producing effects on every side, there is a reason why he should not think of himself *more* highly than he ought to think, but there is no reason why he should not think of himself *as* highly as he ought to think, and should not know what facts are.

I would, therefore, clear away the false impression which exists, that it is wrong for a man to think of himself as he is. We never laugh at or ridicule any one who says, "I am six feet high"; but if a man should say, "I am comely," everyone would call it conceit. We never smile at a man who says of himself, "I can lift three hundred pounds"; but if a man should say, "I am far more skillful and a better executant than that man," we should think that he trenched on the ground of conceit. In other words, we allow a man to estimate all his physical qualities; but the moment he begins to form an estimate of his intellectual and moral status, we begin to think he is tending in the direction of conceit—especially if it be a judgment that is formed by a comparison of himself with those who are

around about him. As if a man were bound to think that another man is superior to him, who is not! Let every man think of himself as he *ought* to think.

When each is commanded to estimate others better than himself, it is not meant that we should estimate other men as better than we are, in the sense that they are taller; because they may not be taller: or quicker; because they may not be quicker: or more skillful; because they may not be more skillful. It is not meant that we should estimate them as braver than we are; because they may not be half as brave. It is not meant that we are to think of others more highly than ourselves as if they possessed qualities better than ours. Another man may be stupid, and I may know that I am not. He may be timid, and I may know that I am courageous.

You cannot falsify truth. You cannot put a man on the ground of examining what he is in any way that will imply that he does not look facts squarely in the face, and form an estimate from them. A man should plant himself on wholesome moral ground, and recognize the truth everywhere. To be sure, you may think too much about yourself and miss the truth by conceit; but that does not alter the fact that truth is to be the foundation on which we are to to build an estimate of ourselves.

But that is not the most important side on which we can measure ourselves, where we compare ourselves with our fellow-men. Such a comparison is permissible, and is not without its benefit, if it is wisely instituted and regulated; but it certainly is not the highest estimate, as we shall see before we close.

Men make a false estimate in judging of themselves, also, by selecting the best things in the best moods, and slurring over the rest. There are very few men of any sensibility, I think, who are willing to make what might be called a morbid analysis of themselves. Men have bilious reactions, and profound melancholy, and sometimes feel that they are worse than the dogs; or that they are not fit to live, but the feeling is generally very coarse and very physical. There are few men who have the nerve, and courage and conscientiousness to sit down and take a thread of fault in themselves and follow it out, and admit to themselves exactly the line of their selfishness, running it right straight through to where it leads them—to meanness. There are very few men who deal with their faults as a surgeon does with a nerve, when he takes his scalpel and cuts down to it, and then follows it to the very uttermost. Very few men will admit to themselves, "I am deceitful; I am tricky." There are few who will enter upon the morbid anatomy, as it were, of themselves—their passions and appetites—their various occult tendencies, which are known to God and themselves only.

No man can form an estimate of himself who is not bold enough to look his faults in the face, and look long enough to take their pictures in his mind, and form some estimate of them. But these are the parts that we love to slur over. We are apt to leave out of the account all qualities of value which are wanting in us, when we make an estimate of ourselves. We select, when we undertake to form an idea of our character, those excellencies which are apparent; and we usually exaggerate them. We leave the impression on our minds that these things are stronger in us, and are better in their origin and relation, than they really are. And we are inclined to omit co-ordinate qualities. If a man be strong and have all the virtues which belong to strength, there are a thousand inflections of feeling which ought to go with his strength; but these are not taken account of. He may be strong; but not gentle. He does not think of gentleness, but he thinks of his strength. A man has a blunt lip, and a sort of irascible and plunging conscience, and he says, "I am coming to a stand;" and he dashes forward, and states his own view, and his neighbor's view, and is harsh in everything he says. The blow of his tongue is like a stroke of a trip-hammer on an anvil. And he calls it boldness; he calls it honesty; he calls it fidelity to the truth. But the apostle says,

"Speaking the truth in love."

Where are the co-ordinate qualities? Where is meekness? Where is gentleness? Where is love? Where is forbearance? Where is sweetness? The man makes no account of these things. The virtues which we have not, we do not usually require of ourselves. We do not think much about them. We hustle up an idea of character, and say, "I am not as bad as other people; I am a good deal better than some; I am pretty good, on the whole." We take a few tinsel beads, a few showy excellencies and these we call our character. Is that thinking soberly of ourselves? Ought not a man to make an inventory of all the forces that are in him, and of all that should be there, before he makes an estimate of himself to himself?

We leave out of view, too, the great evil tendencies, the appetites and passions, which exist in us. A few qualities we usually employ, and from them we reckon what we are. Our characters are dressed for inspection, as apples are when they are sent to market. There are all sorts in the middle of the barrel, and the best ones are put on the top to face off with. As deft gardeners prepare their stuff for selling, so men prepare themselves for inspection. A few face-qualities are made prominent, and all that is beneath them is hidden. They impose upon themselves, making themselves think

more highly of themselves than they ought to think, by leaving faults out of consideration; and by not counting themselves responsible for qualities which they ought to possess, but which are not in exercise in them. They deceive themselves, not only by arranging their good qualities in the most favorable manner, but by heightening their color a little. You have seen apple-women take a cloth and rub their apples until every one of them shines, and put them in the most tempting aspects? And do not men do the same thing with their good qualities? If there is a speck, that is turned round inside; but you will find it out after you have bought the apple, and cut it. Everything is made to put on its very best face. I do not say that a man should make everything put on its worst face. I say simply this: Let every man think of himself as he ought to think. Let every man think of himself *soberly*—honestly, practically.

A man may think himself to be far better than he is, by judicious selection. I have seen the face of my grounds and garden, when the season was far along, so dreary, and so empty of flowers, that everything seemed to have gone under; and yet, by a skillful garnering from this nook and that, I could bring into the house a handful of flowers that would lead to the supposition that the garden was in its summer glory. A man may select good qualities in himself, and make up a bouquet of his fancy which shall make it seem as though it was a paradise there, by a judicious picking and arranging.

But the great mistake which men make, is that of selecting only the secondary elements of their character, and leaving out the primary ones. A symmetrical whole is very seldom thought of in self-estimation. Having a body, having the organization which belongs to that body, having social relationships, having intellectual forces, and having a higher moral and spiritual force, few men ever sit down to estimate themselves as a whole, in this way, or in their relations to time. As creators of property, as members of society, they measure themselves, and sometimes with approximate truth; but such a measurement is only partial. No man knows how to measure himself, even in these lower departments of life, who has failed to understand where true manhood is—where the diameter is—where the equator is. And this is what the apostle gives us:

"I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of *faith*—"

Ah! it is there, where the spiritual elements dwell in man; it is there, at that point where he understands and touches the divine, that you must measure him. It is there that a man is great, if he is

great at all. If he is great there, he is great everywhere else; but, if he is small there, he is small everywhere else. You must measure, not your animal-hood, but your manhood. You must measure, not where you touch the ground, but where you touch the sky. You must measure, not the root, but the blossom; not the leaf, but the fruit. It is that which goes to constitute true manhood, in distinction from animal-hood. It is there that the apostle says we must measure ourselves, and estimate ourselves—in the region of *faith.*

One should consider the strength, the fruitfulness, and the predominance in the higher manhood, of these moral qualities. One should consider his relations to his fellow-men in the light of these higher feelings. It is not enough that he be physically or mentally stronger than they. He must recognize the fact that he is woven into a fabric to which they belong, and that there are ten thousand influences which act upon them and him in common. He must remember that his helpfulness, his patience, his benefaction, his happiness-making power, are all to be exercised in reference to them as well as to himself.

Now, if we can overreach our fellow-men; if we can think faster, and further, and in wider circuits than they can; if by our superior skill we can snatch from them that which they would fain have secured to themselves; if we can use them for our own purposes; if we can express, as it were, the work of their life into our wine-cup, we think ourselves strong and great men. We glorify ourselves because we have such power over others. But the feeling is malign. It is Satanic. It is a manifestation of selfishness in its worst form. Making pain is the conception of demoniac spirits. Selfishness at the expense of others' happiness is demonism, no matter where you find it—whether on the throne, or among men. He who seeks his own good at the expense of others' good, is demoniac. And that only is divine which seeks others' happiness, if need be at one's own expense. No man can tell what his measure is, who does not measure himself with respect to the power of his religious feeling, and his spiritual nature, and the operation of these qualities through his social intercourse, and through all his active life.

If one carries himself as a fox, or as a wolf; if one is successful as a lion, or as an eagle, is he man? He who renders to himself an account of those attainments which he has achieved through cunning and through force—has he measured manhood? And has he, or can he have, a just estimate of what he is? He who has sounded somewhat the depths of the upper nature; he who knows what conscience is, and what faith is, and what love is, and what benevolence

is, and what patience and gentleness and forbearance and long-suffering kindness are—he knows something about himself. And everybody is ignorant of himself who has not an estimate which is founded upon the gauge of these qualities.

Nor should we leave out a relation which is transcendent over all these—the relation of man to the world which is to come. For a man may be very strong as regards this life, and very weak as regards the other life. And as we are here to prepare for the life to come, he misses his manhood, and the significance of it, who only lives for time, and is unfit to live for the spiritual and eternal.

It is painful to think how much the grave strains out, of that which men do and earn in this life. It is the work of men's hands that they are proud of, mostly. They have organized and built—and that is well; but no man shall take his house with him out of this world. They have supplied their dwellings with things comfortable to every sense—and there is no harm in that; but no man shall take book or picture or furniture with him when he dies. They have heaped up treasures around about them—and in the economy of God that is a method of civilization; but none of these things shall go beyond the grave. No man shall go through that portal taking with him houses, or lands, or raiment, or money, or honors, or earthly force of any kind. You shall take through the shadowy door nothing but that which is spiritual; and how much of that have you to take through? If you were to efface from many men that which makes them great in influence in the day in which they live; if you were to take from them all which depends purely upon physical qualities, and all that relates to the malign passions; if you were to send them out of life with no capital except truth, and honesty, and equity, and generosity, and affection, then millionaires might come out bankrupts and paupers. For the grave lets nothing through but that which is ineffable—that which is of a high moral texture. And only he can measure himself aright who knows how much of himself he can carry through and beyond.

When a man comes to die, then all that there is in him of manhood goes with him, and all the rest is baggage. The things which he has been thinking of, and for which he has given the time of life, and almost his life itself, are often no more than the chaff of the wheat after the wheat is ripe and gone.

In the light of such thoughts as these, my brethren, we may see what is the deep import of the declaration of our Saviour, that *the last shall be first, and the first last.* If the true measure of men is the measure of their moral nature, how many there are who over-estimate themselves, and are over-estimated by their fellows in this

world! How many there are who stand very high, who are honored among men, and who carry pleasure to an extreme, but of whom there shall be nothing when they wake up in the other life! There are men who despise people that are below them, or who do not even know that there are such people, but from beneath whom, in the great day, shall rise men without name, or note, or appreciable power, who shall stand transcendently glorious, while the light that on earth was bright shall pale, or go out in ignominious darkness.

It is not enough that you stand high as a man of force, or as a man of skill. It is essential that you stand high as a man of God. It is that of God which is in you that is immortal. All the rest perishes. And when men whose names are sounded on the Exchange, men who are known all through the world, men of military prowess, men who are preëminent in literary genius, but who are destitute of godliness, or soul-qualities, shall emerge and go before God, then what a reversal of positions there will be! Crowns will go down, and paupers will go up.

He is rich who will be rich in the other world. He is strong whom death cannot weaken. He is weak who must leave on this side of the grave, when he dies, everything which his whole life has been earning here.

Let every man, then, measure himself, not according to his venal vanity, and not by the weakness of conceit. Let no man measure himself simply by the opinions of other men. Let no man measure himself merely by his physical qualities—by his skill, and his executive energy. Let no man measure himself by the things which he has heaped up around about himself—his houses and lands and property, which, though well enough in their way, are not himself. Let no man measure himself by the secular gifts of genius, which play across the surface of this life, but have no gleam of immortality. Let no man measure himself as except under the eye of God. Let one think of himself as an heir of immortality, let him believe himself to be a son of God; and then let him apply to himself the measures which belong to this transcendent conception of life and of character. Measuring yourselves thus, you will not think of yourselves more highly than you ought to.

This is true humility. It is humility to think, not that you are less than somebody else, but that you are less than you ought to be. That is humility when you exalt the conception of spiritual and divine excellences, and estimate only at their real value the things which belong to the lower nature. That is humility where you feel that the sum of your character is small, and that in the sight of God

it is oftentimes detestable. It is this examining of yourselves in the light of the future state that constitutes a true humility before God. And out of that humility should spring, not discouragement, nor any self-loathing, except in a figurative sense, but aspiration, an earnest desire for culture, longing for growth, and strife after the higher nature.

When a man feels that he has completed his growth in life, he has come to an end; and is dead. There be many men who are dead, and do not know it. He who walks without a sovereign sense of the need of cleansing, of inspiration, of reconstruction, of growth, from day to day, by the Holy Spirit, the summer of God's soul mingling with the winter of his, is living without life. In proportion as we are tending toward God, and growing into his likeness, we are alike; and he who has no such growth and no such tendency, is dead in trespasses and in sins.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."

PRAYER BEFORE THE SERMON.

Our Father, wilt thou breathe into us the spirit of prayer. Behold our hearts' great want. How little do we understand of ourselves! How little do we understand the source of thought and feeling! Thou, by thy Spirit, dost draw us near to thee. And it is thy Spirit that breathes in our hearts. There is aspiration in us because thou hast incited us to aspire.

We pray, this morning, that thou wilt interpret our wants to us, that we may not draw near to thee and ask for things which we do not need, or which we understand imperfectly. We know that it is in accordance with thy will, that we should be like thee; that all malign dispositions should be overcome; that evil should be taken out of the way; that our hearts should rise into the true benevolence of God; and that we should be like him.

Grant us strong desires, this day, for that perfectness which is in Christ Jesus. Grant that we may, this day, have a consciousness of how low we are; how unformed; how imperfect in all excellences; how needy. May we have, also, a sense of the supply which is in Christ Jesus. And may his grace be sufficient for us, so that we may, from time to time, in looking upon the work which is unfolding or completing itself, be led to say, with all our hearts, By the grace of God we are what we are.

We pray that thou wilt help us to overcome all the difficulties which belong to the places where thou hast appointed us, Some, thou hast called to bear heavy burdens. May they be strengthened to endure. May all of us know how to interpret the providence of God in the position to which we have been called, and seek to know the will of God, and to fulfill that will. May those who are called to suffer, suffer bravely. May those who are called to joy, not be rendered selfish by their enjoyment. May those whom thou hast raised to places of influence and power administer their trust as stewards of God, dealing not with their own, but with that which is thine, and which thou hast committed to their keeping.

We pray that thou wilt grant unto those to whom thou hast given great force of life a disposition to use it as thou didst thine own self. And we pray that if thou art shutting any up, if thou art narrowing the bounds within which they are confined, they may be patient, and stand. Even when they have done all, may they be willing to stand.

Grant thy blessing to rest upon all those who are in trouble; all who come from places of sorrow; all who have come up to this sanctuary, if peradventure God may give them light and comfort. Breathe a welcome upon them. Draw them near to thee with a sense of divine companionship. Help all needy souls. We beseech of thee to find them, and that they may find a hospitable welcome in their Father's house.

Grant thy blessing to rest on all those who are aspiring through youth to manhood, for whom thou hast spread out the path of life. May they not be led away by delusions, after so many weary experiments. Grant, we pray thee, that none of them may be deluded and led astray by evil. May all of them walk firmly, and safely, and surely, and joyfully in the path of virtue and of piety.

And we pray that thou wilt disabuse all of thinking that selfishness and self-seeking can build them up in happiness. May every one feel that it is for him to diffuse joy, and to send abroad light, and so to be happy by the measure of that which he creates in others.

We pray, O Lord our God, that all may feel themselves to be only strangers and pilgrims here. But may they not on that account look out gloomily upon the world. May they rather rejoice that, fair as it is, there is a fairer; that sweet as are the flowers that blossom by them, there are

sweeter flowers beyond; that good as the fruit is which they pluck by the wayside, there is better fruit for the life to come; that dear as are the affections and friendships which we experience here, there are dearer affections and friendships there. May they look forward to that glorified state where love shall put on all its glory, and be restricted no more. Give us a sense of the mutableness of things here; and may we look forward to that other and better life more and more as the days draw on. And so may we have for the discharge of earthly duties the influences which come from the heavenly land. And may they make us more grateful, more faithful, more earnest, more Godlike.

We pray that thou wilt bless all those who are poor; all those who are needy; all those who are surprised by this inclement season. Open the hand and heart of thy servants everywhere to relieve the wants of those who are in distress. We pray that those who are in circumstances of misfortune, and bearing heavy burdens, and are overthrown, may find sympathy and succor. Teach us all to feel toward one another even as the Lord Jesus Christ felt toward us, when, though we were sinful, and were his enemies, he gave himself for us that he might redeem us to life.

Bless thy Gospel to-day, in all thy churches. By whomever it may be made known, may thy Spirit accompany it. And may it be a light to the blind; may it be strength to the weak; may it be food to the hungry; may it be rest to the weary.

We pray that thou wilt spread abroad the light of truth throughout our land. Remember those who, in the wilderness, far away from home and its memories, are gathering together their slender flocks. O Lord our God, build up churches in the waste places; and bless the labors of those who are denying themselves to preach Christ there. And let thy kingdom come every where. In all the world may we see justice growing stronger may we behold inhumanity giving way, and violence coming to an end. May wars and their causes cease. May reason triumph over passion. May nations dash wildly against each other no longer. May they study peace, and rejoice in each other's prosperity, and seek to do to each other no harm, but much good. We pray that thou wilt thus regenerate the world, and fulfill all thy promises of the latter-day glory, bringing in Jew and Gentile, and uniting all the world in thy salvation.

We ask these things in the name of Jesus, to whom, with the Father and the Spirit, shall be praises evermore. *Amen.*

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